A ryght fruitfull monition,

cõcernyng the ordre of a good christian mans lyfe, very profitable for all maner of estates and other to behold and loke vpon.

Made by the famouse Doctour Colete, sometime Deane of Powles.

Anno. 1.5.6.3.

1. C.

BODLEIANA BIBLIOTHECA

8° L. 87 Th.

A ryght fruiteſull monition, concerning the bodie of a good chriſtian mans lyfe, very profitable for al maner of eſtates, and other to beholde and loke upon.

Made by the famouſe Doctour Collete, ſometyme Deane of Powles.

REmembre fyrſt of al (vertuous reder) yͤ it is high wiſedome & great perfection, thy ſelf to knowe, & than thy ſelf to diſpyſe. Thou muſt knowe that thou haſt no thynge that good is of thy ſelf, but of god. For the giftes of nature, & al other tempoꝛall giftes of this woꝛld, which beyng truely and truely obteined, wel cõſidered, ben come

come to thee, by the infinit goodnes and grace of God, & not of thy selfe. But in especiall it is necessary for thee to know that God of his great grace hath made thee his Image, hauyng regarde to thy memory, vnderstandyng, and fre will, and that god is thy maker, & thou his wretched creature, and ỳ thou art redemed of god by the passion of Christ Jesu, and that god is thy helper, thy refuge, and thy delyuerer from al euill, & to consider and know the goodly order which god of his infinyte wisedome hath ordeyned thee, to be ordred by. As to haue these temporall goods for the necessitie of the body: the body and sensual appetites to be ordred by thy soule: thy soule to be ordred by reasō and grace: by reason & grace, to knowe thy dutye to god and to

thy neighbour, & by all comen reason if thou kepe this conuenient ordre to god and his creatures, they shal kepe their order to the. But yf thou breake thine ordre to them: of likelyhood they shall breake theyr ordre to the. For howe shoulde thy wife, children, seruauntes, and other creatures with ỹ whiche thou hast doinges, do theyr dutie, & kepe their ordre to the, if thou doest not so to God and to them? And also thinke thou of a fuertie, that if thy sensuall appetite be not ordred by reason and grace, thou arte worse ordred than a beest. For thā thou lyuest out of ordre, and so doth not a beast, which is a greate shame and rebuke to the a resonable creature, and without the greate mercye of God, it shalbe to thine eternall damnation. And therefore thinke and thanke God, and vtterlye despyse thy selfe, & thinke thy selfe a great

wretch

wretch in that God hath done soo much for thee, and thou hast so oft offended his highnes, & also done him so lytle seruice. Surelye it is also great wisedom to thinke, that if it had pleased god for to haue giuē to al other men (alwel beggers as other) like grace as he hath gyuen to thee: that they would haue serued his goodnes better thē thy self hast doen. Wherfore, thinke thy self a wretch of al wretches, except the mercy of God. And therfore by his infinite mercy & grace, cal vnto thy remēbraunce the degree or dignitie y which almighty God of his goodnes hath called the vnto, and accordinge therunto, yeld thy det, and do thy dutye.

Fyrst, and principallye honour God as thy maker, loue him as thi deiner, feare hym, as thy iudge. Secondarylye thy neighbor which thy superiour, obey. Haue con-

lorde and peace with them whiche
ben euen with the in degre, & haue
mercy and pitie on thine inferiors.
Thirdly, prouide ỹ to haue a clene
hert, & a good custody of thy tong.
Pray and take labour by grace to
haue wisedom & cunning to do thy
duetie to god and to thy neighbor.
And in all thy wordes and dedes,
haue euer in mind, that God and
his aungels heareth and seeth eue
ry thinge, and that nothing is so
priuely done, but it shal be made o-
pen. And in especiall haue in mind
that thou shalt die shortly; & howe
Christ died for the, the subtiltie and
falsnes of this temporal world, the
ioyes of heauē, & the paines of hel.
And euery morning, among other
thy meditations & praiers, pray ỹ
to thy Lord God that the day fo-
wyng, thou (accordinge to the
gree the whiche he of hys inf-

acor

goodnes and mercye hathe called (thes vnto) maiest vse this temporal wretched world in thy thoughtes, wordes, & dedes, that by them, and the merite of Christes passion, thou mayest eschew the paynes of hel, & come to the ioy euerlastynge. And in executyng therof, kepe trouth in wordes and dedes. Defende no man, nor no matter agaynste the trouth. In all thinges thinke and trust in God, and he shal dyrect thy wayes. Trust not to thine owne wytte, but feare God, and he wyll kepe thee from euyll. Yf thou trust more in thine owne wytte than in the grace of God, thy polycye shall be sone subuerted. Be contente to here good counsayle, though it be contrary to thy wil. For he is a verye foole that wyll here nothynge to lerne, but that is accordynge to his mynd. Do thou no mā harme, is or

least

least thou sufferest the same. As thou wouldest be done vnto: so do thou vnto other. Be such to other, as thou desyrest they should be to the. Yf thou be religious, remembre that the due execution of true religion, is not in wearynge of the habyte: but with a cleane mynde in very dede to execute the rules & ordinaunces of religion. For so it is, that to weare the habyte, & not to execute the rule and order of religion, is rather to be demed hypocrysy, or apostatalie, then otherwyse. Yf thou be lay & vnmaryed, kepe the cleane vnto the time thou be maryed.

And remembre the sore and terrible punishment of Noes flood, and of the terrible fyre and brymstone, and sore punyshment of Sodome and Gomor, done to man for mysplyng of the flesshe. And in especial

call

call to remembraunce the meruay-
lous and horrible punyshmente of
the abhominable grete pockes, day
ly appearyng to our sightes, grow-
yng in, and vpon mans flesshe, the
whych sore punyshmente (euery
thyng well remembred) can not be
thought, but principally for the in-
ordinate mysdoe of the flesshe. And
yf thou entend to marry, or be mar-
ryed, and hast a good wife, thanke
our lorde therefore. For vpon [illegible]
lendyng. And remembre that thre
thynges in especiall ben pleasaunt
to the spirite of God, that is to say:
concorde betwene brethren, loue &
charitie betwene neighbours, and
a man and his wife well agreyng.
And yf thou haue an euill wife, take
patience, and thanke God. For all
is for the best, well taken: Howbeit,
thou art bounden to do and praye
for her amendement, least she go to

leaſt thou ſuffereſt the ſame. As thou wouldeſt be done vnto: ſo do thou vnto other. Be ſuch to other, as thou deſyreſt they ſhoulde be to the. Yf thou be religious, remembre that the due execution of true religion, is not in wearynge of the habyte: but with a cleane mynde in very dede to execute the rules & ordinaunces of religion. For ſo it is, that to weare the habyte, & not to execute the rule and order of religion, is rather to be demed hypocryſy, or apoſtatalie, then otherwyſe. Yf thou be lay & vnmaryed, kepe the cleane vnto the time thou be maryed.

And remembre the ſore and terrible punyſhment of Noes flood, and of the terrible fyre and brymſtone, and ſore punyſhment of Sodome and Gomor, done to man for myſplying of the flesshe. And in eſpecial

call

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lous and horrible punyshmente of
the abhominable grete pooches, day
ly appearing to our sightes, growe-
ying in, and vpon mans flesshe, the
wohych sore punyshmente (euerye
thyng well remembred) can not be
thought, but principally for the in-
ordinate myshie of the flesshe. And
yf thou entend to marry, or be mar-
ryed, and hast a good wife, thanke
our lorde therfore. For he is of our
kendyng. And remembre that thy
thinges in especiall ben pleasaunt
to the spirite of God, that is to say:
concorde betwene brethren, loue &
charitie betwene neighbours, and
a man and his wife well agreeyng.
And yf thou haue an euil wife, take
patience, and thanke God. For all
is for the best, wel taken: Howbeit,
thou art bounden to do and praye
for her amendement, least she go to

the Deuyll, from whom she came. And haue in remembraunce, that the intent of mariage is not in the beastly appetite or pleasure in the thynge: but the intent therof, is to eschew the sinne of the flesshe, or els to haue children. And yf thou haue children, as much as thou mayest bringe them vp in vertue, to be the seruauntes of God. For it is better for the, and them not to be borne, than to be otherwise. In thine auctoritie, bury thee rather to be beloued of thyne inferiors, than to be dreaded. Let thy subiectes and seruauntes rather serue and obey the for loue, than for dreade or nede: With such a soueraygne goodnes gouerne thy subiectes, that they maye be glade to serue the both in punysshyng and in cherysshyng. Kepe a manerly meane: Be not to strayte: Forgeue not to lone: Kep

a co

a conuenyente measure in all thy
wo3kes. Go not to meat as a beast
But as a reasonable man, say thy
grace, and than remēbre that mo
be sycke and die by superfluities of
meates, than otherwise. Wherfo3e
eate with measure, to liue in helth.
At thy meale, haue none other, but
honest communitation, and suche
as is accord3yng to thy cunnyng.
Backebyte no man: Be mery in
honestie: For sorowe and care hath
killed many, and no profite therin.
In no wise sweare, without cōpul-
tion of the lawe. For where as is
great swearynge, from thence is
neuer the plague of God. In no
wise braule, ne chyde without an
vrgent cause. For Salomon saith,
better is a lytle with ioye, than a
house ful of vitaile with braw3yng.
Also he saith, an euil person is euer
chyding, and therefo3e the Aungel

of

of God that be sent agaynste hym. Be content at thy dynner, and also at other tymes, to gyue part of that which God hath sent the. For he that wyll not heare the cry of a poore man, he shall crye to God, & not be heard. After thy meat, thanke God of that he hath sent the, or els thou doest not as a reasonable man but like a beast, which in eating remembreth nothing but his meate. With good prouidence and discretion, se the time where, whē, how, why, or wherefore thou speakest, doest, or byddest any thinge to be done: whan thou demest or iudgest any, be he poore or rych, behold and consider the cause, and not the person. Be as meke in other mennes causes & offences, as in thine owne. Sit neuer in dome and iudgment without pitie or mercy. For whyle thou hast pitie, and art mercyful to

other

other mens offēces, thou hast mercye on thy selfe. For in what measure thou measurest, it shal be measured to ỹ. Yet thou must execute iudgement, but it must be with pitie or mercy. For (of a suertye) to do mercy and iustice, is more pleasaunt to God, than to pray or to do sacrifice vnto him. Deeme no man by lyght suspections. First proue, and than deeme. In doubtes, reserue the sentence to Gods might. That thou knowest not, commit it to God. Haue litle or none affection and loue to these earthlye and temporall thynges. For blessed is the ryche man that trusteth not in his money and treasure. Remembre, as a man loueth, so he is. For the louer is in ỹ thing loued more properly, than in hym selfe. Wherefore, yf a man loue earthly thynges he may be called an earthlye man.

And

And yͤ he loue yͤincipally heuenly
thynges of God: he may be called
an heuenly & a godlye man. And
therfore loue God and heauenlye
thynges. For vndoubtedly that is
best and most assured loue. For thei
be, & euer shalbe permanent, and
al earthly thynges bene sone vanis-
shed and ended. And so the loue of
theym is in vayne. Also it is wise-
dome to feare God: For as he say-
eth hymselfe. Feare not hym that
may kyll the body, & can not hurte
the soule: but feare him that canne
kyll the body & also the soule, and
commit them to euerlasting paine.
Wherfore, euery euening ere thou
go to bed, cal to remembraunce (as
much as thou canst) thy thoughts
wordes, and dedes, sayd and done
that day. And yͤ any haue bene to
thyne owen profit and to the plea-
sure of God, hartely thanke hym.

For

For by his grace it was done. And yf any haue bene contrarye to hys pleasure, aske hartely mercye, and reconcyle thy selfe shortly by repentaunce to eschewe the euerlastyng and terrible paynes of hell. For (as saynt Austyn sayth) there is not a greater madnes, than for a lyttell temporal delectatiō (which is sone done) to lese the eternall ioye, and to be bounde to euerlastyng paine: from the which the almyghtye father of heaue, by his infinit power and mercy, and bytter passion and infinite wisedome of Jesu Christ, and by the infinite goodnes and charitie of the holy Ghost kepe vs. Amen.

Deo gratias.

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Cum Priuilegio Regiæ
Maiestatis.